

LUTZ

The German Cultural

Influences in the Bibliotheca Sacra

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THE GERMAN CULTURAL INFLUENCES
IN THE BIBLIOTHECA SACRA

BY

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A. B. Albion College, 1909

THESIS

Submitted in Partial Fulfillment of the Requirements for the

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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Gretchen Katherine Lutz

ENTITLED

*The German Cultural Influences
in the Bibliotheca Sacra*

BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF

Master of Arts

Julius Loebel
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THE GERMAN CULTURAL INFLUENCES

in the BIBLIOTHECA SACRA

Chapter I Introduction

Until recent years, the influence of German culture upon America has been undervalued. The German emigrants, as those of every other land, have not been looked upon as factors in the development of the country but have been regarded as raw material which when thrown into the "melting pot" would be remolded according to an approved pattern. Little heed has been paid to the cultural training which years of advancement in their native land have made their birthright.

A brief sketch of the establishment of the first German colony will serve to show how firm the bond with the mother country was. The purpose of the German settlers in coming to America was one vastly different from that of those from France and England, many of whom were sent here because they had proved to be undesirable citizens of their own land.

The German settlers consisted largely of preachers, teachers, merchants and skilled mechanics and no sooner was a settlement made than schools were built, for in every community there were plenty of men prepared to carry on the educational work. A number of important statesmen arose among the Germans whose influence became so strong, that a law to use German as a second state language only failed to pass by a very small majority.

The first German to come to America was Peter Minnewet who came as the first governor of New Netherlands. The first German colony however was not established until October 6, 1683, when, at the instigation of William Penn, thirteen German families landed in America. They may be called the founders of German America. Other families followed and in 1691 the settlement was made into a city and very appropriately named Germantown.

Before the members of this expedition left for America, they had sent William Pastorius ahead to take charge of their interests in the new country. After their arrival, he was made mayor and in his inauguration speech plainly showed that he already realized what an influence Germany was to have upon America through this colony.¹

What he wished to do was to establish the German name here - to create an American Germany. To do this it was necessary to have a school and he took upon himself the founding of one where English and German were learned side by side. As there were no appropriate books, Pastorius compiled and edited one - the first school book in America.

This school was quickly followed by others. The Puritans in New England were in close connection with the school in Halle and after the Thirty Years' War when most of the sympathies were with Protestantism, they carefully kept watch of the Universities in Northern Germany. In 1749, under the influence of

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1. Viereck - "Zwei Jahrhunderte Deutschen Unterrichts in den Vereinigten Staaten."

Benjamin Franklin, the public academy of the City of Philadelphia, the first school to give German instruction, was established. In 1776, Franklin went to Göttingen to study the school, and as a result he made plans which he discussed with German professors for founding an American Göttingen. In 1779, he founded the Public College of the City of Philadelphia which later became the University of Pennsylvania.¹

German literature went hand in hand with the development of the schools and the first Bible to appear in America was German. In 1730, Franklin printed the first German American book (in America) and two years later, he attempted to publish a German paper - "Die Philadelphische Zeitung" which was to appear every two weeks. Sauer followed it with his "Hoch-deutscher Pennsylvanischen Geschichtschreiber" which later was known as "Die Germantown Zeitung".²

These German papers however were not the extent of German publications in America. The dependence which America felt on Germany may be shown by the number of ^{german} articles published in American magazines. The Bibliotheca Sacra may be taken as an example to show the greatness of their influence.

The first number of the Biblical Repository, which was a forerunner of the Bibliotheca Sacra, was published in January, 1830. Its object as stated by the editor was "to collect and

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1. Report of Commissioner of Education, 1900-1901. Chapter XIV.
2. "Das Deutsche Element in den Vereinigten Staaten". Gustav Körner.

embody matters of permanent value, relating particularly to the literature of the Scriptures and to questions growing out of that literature. Articles to some extent were also inserted pertaining to sacred rhetoric and historical theology. Those subjects, philosophy, geography, exegetical history, etc., were brought forward which were thought best adapted to promote the interests of sound biblical and theological learning."¹

In July 1833, appeared the first publication of the Quarterly Observer. Its purpose was to discuss the political, moral and religious principles which are of interest to the mass of Christian people. A great deal of time was also given to a discussion of the more important articles which appeared in the American press.

In January 1835, the two publications were united in order to concentrate talent and patronage in one publication and thereby to increase the power and usefulness of the periodical. The first four numbers of the Biblical Repository were edited by Edward Robinson. He was however forced to give up the editorship on account of poor health although he remained a contributor till his death. After his resignation, October 1834, the publication passed successively into the hands of B. B. Edwards, Absalom Peters, John Holmes Agnew, W. H. Bidwell and J. M. Sherwood.

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1) Biblical Repository, IX.

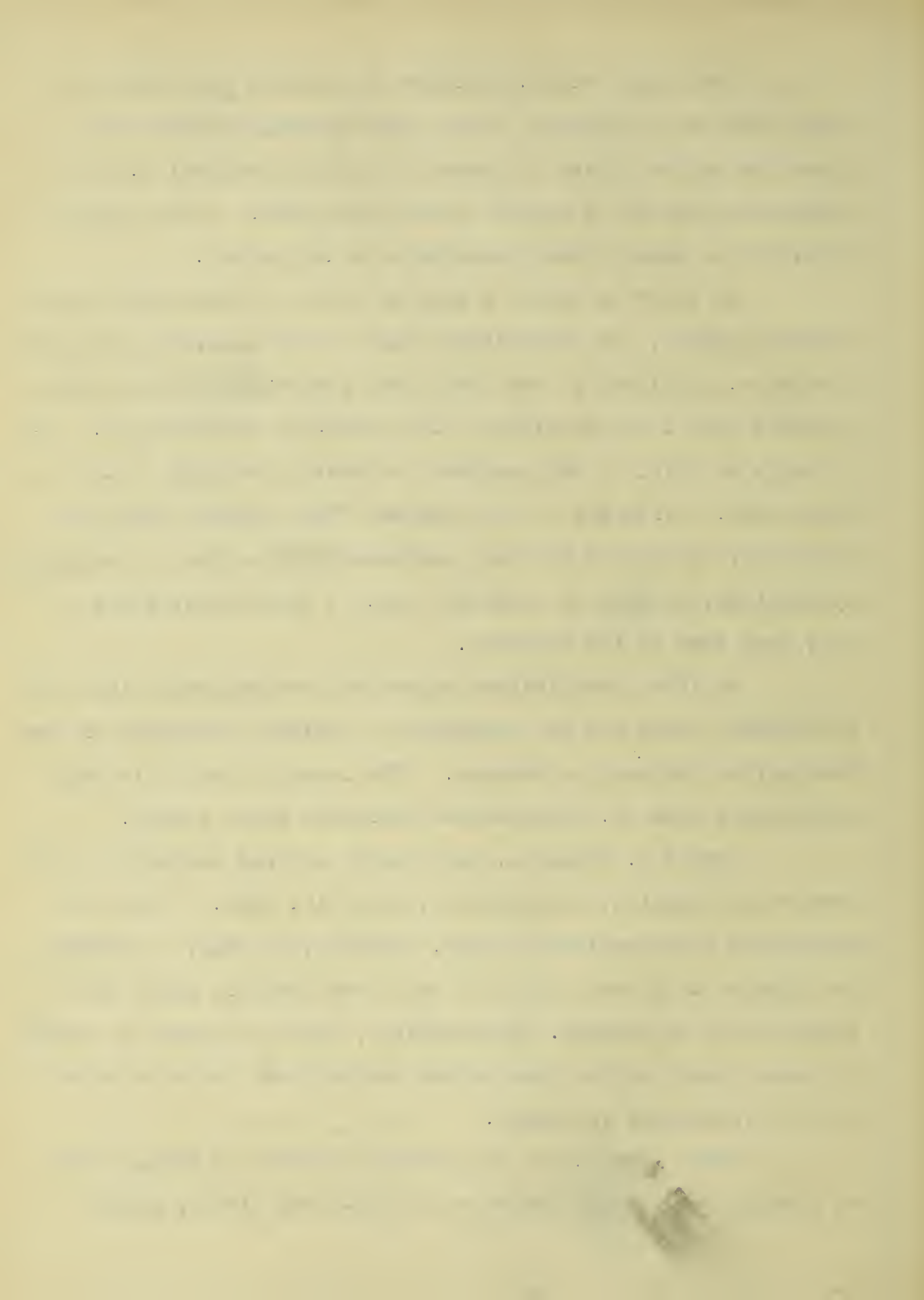
The object of Mr. Robinson in founding the Biblical Repository was to produce a work distinctively biblical but since the public failed to support it in its original plan, a change was made and a greater variety was given to the work in an effort to make it more acceptable to the people.

In order to secure a greater union of talent and a more liberal support, the subscription list of the Quarterly Christian Spectator, published in New Haven, was purchased with the understanding that its subscription list should be discontinued. As a result of this, it was possible to enlarge the plan of the Repository. From now on its name was "The American Biblical Repository devoted to Biblical and General Literature, Theological Discussions, History of Theology, etc.," a title which gives a very good idea of its contents.

In 1844, the Biblical Repository was submerged into the Bibliotheca Sacra and was conducted by various Professors of the Theological Seminary at Andover. The leading spirits in this undertaking were Dr. Robinson and Professor Moses Stuart.

Edward H. Robinson, the founder of this periodical, was born at Southington, Connecticut, April 10, 1794. After his graduation from Hamilton College, New York, in 1816, he tutored and engaged in private study of the Greek classics until 1821 when he went to Andover, Massachusetts, where he became a student of Moses Stuart in the theological seminary and where he later was made an instructor in Hebrew.

Three years later he resigned and went to Europe where he studied Hebrew under Gesenius at Halle and history under



Neander at Berlin. While studying at Halle he met and married Therese Albertine von Jakob, the daughter of one of the professors philosophy there. She was already widely known as an authoress under the pseudonym Talvy and after her marriage was of great assistance to her husband in his literary pursuits.

In 1830, he was called to Andover as Professor of Biblical Literature and it was while there that he founded the Biblical Repository which introduced a new era in theological periodicals in America. Soon, however, his health became so poor that he was forced to resign his professorship and he devoted his whole time to his literary pursuits.

In 1837, Robinson was called to the Union Theological Seminary in New York where he remained until his death. The condition under which he accepted the position was that he should receive a leave of absence in order to explore the lands of the Bible. Accordingly he spent the year 1838 in these explorations and became the pioneer of modern Biblical Geography. In 1841, as a result of his explorations, he published simultaneously in Berlin and Boston his Biblical Researches. His work was accompanied by a new and complete map of the Holy Land.

Professor Moses Stuart is of importance here not only as a promotor of the Bibliotheca Sacra but because he was the first to introduce German theology into America where it has had such a great influence.

After his graduation from the law school at Yale, he tutored there until 1802 when as a result of a religious revival he entered the ministry and became the pastor of a church at

New Haven where he remained until his call to the Theological Seminary at Andover, Massachusetts, 1810.

To extend his philological studies, Stuart was obliged to learn German, and through his efforts the Seminary soon possessed the best collection of German Biblical Literature in the land. By his study of German, Stuart brought upon himself the suspicion of his colleagues who feared that this German philosophy and theology would undermine his orthodoxy. Later in his letters to Dr. Channing against Unitarianism, he was able to convince them to the contrary for in them he was able to make use of the knowledge gained in his study of German.

The importance of German scholarship for the church was now seen and the knowledge of German literature became common among the theologians. "To Professor Stuart belongs the credit of opening to American theologians the storehouse of German Biblical literature."¹ Among his works are found many translations of German articles, a number of which may be found in the Bibliotheca Sacra.

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1. Report of Commissioner of Education for 1897-1898. Foreign Influence upon Education in U.S.

Chapter II

Education

In attempting to show the German cultural influences in the Bibliotheca Sacra, it seems best to bring to mind some of the conditions existing in Germany at this time. For a great many years, Germany was broken up into a multitude of petty and larger states without any central government. There was no outlet for the moral and mental energies of the people in a civil life and therefore they gave expression to their inner activities in literature and theoretical science.

In Germany the art of printing was discovered and there also was the birthplace of the Reformation which may be regarded as the "great ultimate cause which led to the settlement of the western world." The Germans, as a result of their love for history, have, by requiring proof for every doctrine and opinion, made history, what it really is, "the record of the experiences of past ages."

The various phases of culture as shown in the Bibliotheca Sacra are education, philosophy, exegesis, church and doctrinal history.

A series of four articles are given by Dr. Robinson on theological education.¹ In them, the general educational system of Germany with brief accounts of the universities are given. The success of the universities is attributed first to the small number as compared with the population and secondly to the already mentioned fact that at this time there was no other outlet for

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1. Biblical Repository, Vol. I.

the intellectual energies of the people and that the universities offered the sole opportunity of expressing one's opinion to the public. The third reason arises from the connection of the government with the universities and from the fact that no state positions are given to any but graduates. This fact of government supervision of positions accounts for the great diligence found among German students for unless they are able to pass the examinations given at the close of the course, all hopes of attaining a position are lost.

The courses of study for the theological students are next considered. They are suited to meet the needs of the theologians for here again the government has charge of all positions. Directions for theological students¹ entering the University of Halle are (here) published, thereby giving a view of the requirements and of the courses offered. In addition to the theological education offered in connection with the Universities in Germany, there are Theological Seminaries which exist independently. The university course is required before the student may begin that of the seminary, which covers a period of from four to five years.

The seminary at Wittenberg which was established by the King of Prussia, in 1814, to help on his design of introducing a more efficient ministry into the evangelical church is (taken) described as an example (of the seminaries).

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1. Outlines of Course of Theol. Study for use of students, Biblical Repository, IV, p. 127.

The object of these seminaries is to give further instruction along theological lines and to point out its bearing in application to the purpose of pastoral labor.¹

An article² by Professor Wimmer of Blockmann College in Dresden describes the Classical Education in the German Gymnasia. He attributes the fact, that Germany is everywhere recognized as the mother country of philology, to the importance given to classical learning. He begins his account with a description of the common school education which lasts until the thirteenth or fourteenth year, after which the student enters either the classical or the "real" gymnasium so called in contradistinction from institutions for classical or humanistic learning. Here, as well as in the mercantile, "gewerbe" and technical schools, technical training predominates. The classics are chiefly taught at the Gymnasia which Professor Wimmer fully describes. The manner in which classical training is given accounts for the fact that the German student is so well able to do independent work.

In the April number 1855 of the Bibliotheca Sacra, Anthony Lamb Jr. gives several reasons for the superiority of German education. The difference in the domestic relations of the two countries is great. In Germany the greatest pleasures are enjoyed within the family and as a result more attention is

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1. Theological Seminaries in Germany. Biblical Rep. Vol. IV, p.474.
2. Classical education in German Gymnasia. Bibliotheca Sacra, Vol. VII, p.108.

paid to the children and naturally to their school life. The compensation of the teacher is provided by the government and as a result the very best instructors may be obtained instead of attempting to secure them at the lowest possible price as is so often the case in America. As a natural outgrowth of this comes the fact that German teachers have a greater interest in their pupils for with sufficient salaries they do not find it necessary to supplement their income by means of other employment and therefore have more time and vitality to give to the students.¹

There is in Germany more of an incentive toward literary lines for great respect, praise and reward is bestowed for attainment in knowledge and science.

Dr. Robinson in closing his article on education asks whether it would be practicable to establish institutions in America on the German plan. In considering this the question arises as to where our preparatory schools are which would furnish the students. Our high schools do not correspond to the gymnasia in that the instruction is not so advanced and that they vary greatly in the amount and quality of the work done. As yet it has been impossible to make them uniform. If our colleges are viewed as preparatory schools for the universities, the same question arises with the additional one that few students after spending four years at college would voluntarily attend an institution of higher learning. It would be impossible to force them to do this for the majority of the positions

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1. German Education. Bibliotheca Sacra. Vol. XII, p.312.

are not controlled by the government and as a result requirements are as varied as the positions. Another question which might be brought forward is that inasmuch as the government does not control positions or enforce stated requirements it is doubtful as to whether it would be willing to appropriate sufficient sums of money for the maintenance of such institutions. Evidently there is as yet no call large enough for the establishment of such institutions and probably there will be none until the government gains control of more business activities.

The Bibliotheca Sacra contains a number of further articles on education about which it is impossible to go into detail. They are as follows:

"German Universities" - Winner. Vol. VII, p. 360.

"German Universities" - Stearns. Vol. VIII, p. 261.

"Development of Educational Systems and Institutions" by H. P. Tappan. B. R. Vol. XXV, p. 509.

"Outlines of a Course of Theological Study for the use of Students," prepared by the University of Leipsic. B.S. Vol. IV, p. 127.

"Recent Views of German Writers on the Art of Education". Dr. G. Bauer. B.S. Vol. XII.

"Present State of Theological Literature and Education in Italy". Tholuck. Vol. II, 394. B.R.

The articles above mentioned are:

"Theological Education in Germany". Robinson. Biblical Repository. Vol. I, p. 1, 201, 409 and 613.

"Theological Seminaries in Germany". Stowe. B.R. Vol. IX, p. 474.

"Outlines of a Course of Theological Study for the use of Students". Robinson. B.R. Vol. IV, p.127.

"Classical Education in the German Gymnasia". B.S. Vol. VII, p. 108.

Chapter III

Philology

There are but few articles in the Bibliotheca Sacra merely for their literary value but several of a general nature are given on the subject of German literature.

Professor Philipp Schaff of Mercersburg, Pennsylvania, in his article on German literature¹ says that "Germany as the home of the Reformation is the birthplace of modern history and the hearth of all those ideas which govern the modern world". For this reason it has just claims upon the respect and gratitude of every protestant and deserves to be studied by the present generation. "Since the close of the eighteenth century German literature in all its departments has experienced a glorious resurrection". Everyone is acquainted with the masters of German poetry. Germany has done more for classical philology in the last hundred years than all other civilized nations together. No important philological work can appear at present without having availed itself of the researches of Wolf, Hermann Müller, etc. That the works of Müller, Niebuhr and Ranke are conspicuous in the fields of historical research is shown by their many translations and editions.

In philosophical lines, the names of Kant, Fichte, Schelling and Hegel are those most commonly mentioned. With

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1. Bibliotheca Sacra. Volume IV, p. 503.

us the natural sciences have greatly advanced but our philosophy has continued essentially the same as in the seventeenth century. It is otherwise in Germany where the Sciences of theology and philosophy go hand in hand with other branches.

In theology in all its branches especially in exegesis, church history and ethics, Germany has shown an extraordinary productiveness since the revival of religion in that country. In this line, the names of Leander, Olshausen, Hengstenburg, Tholuck and others have become familiar among us.

Professor Schaff in closing his article says that the presence of so many Germans in our country filled with a knowledge of affairs in their home must have a great and good influence upon conditions here. He asks "Can we suppose that God has transplanted three million Germans to this continent so pregnant with possibilities to be swallowed up in a foreign nationality without leaving a trace of their former existence behind? Shall we not rather suppose that they were intended to act as a leaven upon it, to impart to it elements which shall increase its power and lead it on to new paths of development?"

Returning to the plan of considering separately the various departments of literature as represented in the Bibliotheca Sacra, the first one to be discussed is that of philology.

Professor Moses Stuart, who was mentioned above as having been the first to open up German fields to American students, gives a review¹ of the Manuel Hebrew and Chaldee Lexicon of the Books of

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1. Biblical Repository. Vol. III, p. 391.

the Old Testament written by Gesenius, the well known lexicographer and exegetian who was at this time Professor of Theology and Philosophy at the University of Halle. Gesenius made his appearance as a lexicographer in 1810, by the edition of his Hebrew lexicon and by means of this work threw all others into the background. The influence which Gesenius' scientific activity had on the study of the orient and studies related to it was a deep one. He freed the Hebrew investigation from its dependence on theology and placed it on an equal position with other sciences. In this way he opened the field to many and made investigation and research possible. The method which he established rules today and the furthering and deepening of Semitic philology is due to the results gained by his method.

In his lexicon, Gesenius gives what he considers the prerequisites for a lexicographer. The first is that he have a profound acquaintance with the ground of the antiquities in the widest sense of the word for one of the chief troubles of the lexicographer is the fact that he often meets terms which are the names of objects which never existed among us and as a result he is unable to translate these terms into our language. The second requirement is that the lexicographer have a knowledge of the various forms of words. He must fully understand the "usus loquendi" of the language. The only specimen of ancient Hebrew from which the "usus loquendi" could be gathered is the Old Testament. A knowledge of the language of the neighboring countries is necessary to understand the inscriptions which so frequently occur.

"To Gesenius belongs the honor of having first fully marked out the field for the lexicographer and to him is given the honor of having more thoroughly traversed it than any other lexicographer whose work is yet before the public."

Gesenius has done much for the study of Hebrew in Germany. In 1809, he began lecturing at Halle to a class of fourteen and twenty years later when he opened his course on the book of Genesis, he had an attendance of five hundred persons and through him Halle became of the greatest importance along these lines.

For a long time before this, lexicography as a science had not made much advance. Coccemis, Stockmis and Simonis, as well as Schultz and Eichhorn in their revisions of Coccemis and Simonis had labored diligently. Simonis by his comparison of the Hebrew and Arabic language had accomplished much but following his lead many men even such as Michaelis, Eichhorn and Simonis had wandered astray. Simonis' work as edited by Eichhorn, a complete lexicon of forms as well as of the meaning of words, was of great assistance. Eichhorn's lexicon is one of the most distinguished of all older works on Hebrew lexicography. For a long time, it had almost exclusive run in Germany until the first edition of Gesenius' Hebrew lexicon 1810-1812 threw it into the background.

In a later number of the Bibliotheca Sacra (Vol.III) appears another article by Gesenius "On the Sources of Hebrew Philology and Lexicography" which the editor considers the best condensed view extant on the subject.

Two articles from Professor ^TLittmann of the University of Leipzig are published. One "On the Force of Greek Prepositions as employed in the New Testament,"¹ and the second "On the Use of the Particle Ina."² Professor Stuart in his remarks accompanying his translation of ^TLittmann's work says, "A somewhat familiar acquaintance with the writings of Professor ^TLittmann has brought me to regard him as one of the most able, sober and impartial critics on the language of the New Testament that Germany has ever produced."

In 1831 appears an article by Henry Planck, Professor of Theology at Göttingen, "On the Greek Style of the New Testament." The appendix to this was written by Michaelis "On the Lexicography of the New Testament."

Two treatises appear from the hand of Tholuck, who was Professor of Theology at the University of Halle. The first is a criticism of the lexicons of Wahl and Bretschneider. Tholuck compares the two and commends Bretschneider for his regard for the true nature of New Testament language although he considers his work inferior to that of Wahl in respect to grammatical arrangement. In the second article, Tholuck discusses the "Origin of the name Jehovah."³ The opinion that the name Jehovah was known in Egypt long before the time of Moses was first brought forward

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1. Biblical Repository, Vol. III, p. 45.
2. Biblical Repository, Vol. V, p. 84.
3. Biblical Repository, Vol. I, p. 55.

by Schiller in his essay on "The Mission of Moses" printed in the Rheinische Thalia. These ideas were borrowed by Schiller from the book of Brother Decius on the Hebrew Mysteries which was edited in the eighteenth century by Reinhold. Michaelis, Bauer, De Witte and Winor as well as Schiller and Reinhold appeal for proof of the Egyptian origin of the name to the inscription on the Saitic temple of Isis. Tholuck attempts to disapprove this idea and to prove the name to be of Hebrew origin.

In 1838, during the publication of the Hebrew and Chaldee Concordance by Dr. Julius Fürst, there was issued a work entitled "Jesurum sine Prolegomeron in Concordantias, a Julio Fuerstio editas libri tres." Its author was Dr. Franz Delitzch, an intimate friend and favorite disciple of Dr. Fürst. Its purpose was to explain and defend the principles on which Dr. Fürst had proceeded in his publication. The Jesurum is divided into three books. The first comprises the history of Hebrew philology; the second discusses the value of Jewish tradition and of the comparison of language with its dialects; the third advocates the comparison of Hebrew with the Indo-Germanic languages. In July 1843, a translation of the first book appeared in the Biblical Repository (Vol. X, p. 190).

It would not be just to leave the field of German philology without mentioning the name of Ewald although in the publication before us only one article appears from him - a translation of his Syntax, from the second edition of his Hebrew grammar, in-so far as it respects the use of tenses. Professor Stuart who has criticised and translated the article expresses his conviction that although Ewald has here failed to satisfy the just demands

of philology in the exhibition of his views, he nevertheless shows great ingenuity and independence of mind.

In the sketch of Hebrew philology mentioned above, the names of Gesenius, Hupfield and Ewald are placed together as deserving high praise for their efforts in promoting a knowledge of the Hebrew tongue.

Delitzch sums up their accomplishments as follows. Gesenius explained clearly the principles of grammar which had been so difficult due to the complex form and the many technicalities. He was the first to institute comparison with other languages and was also the first to introduce Sanscrit into Hebrew lexicography. He also banished philosophy from the province of lexicography.

Hupfield, in an attempt to make the comparison of languages more inductive, entered into a critical examination of the doctrine of sounds and recommended the comparative study of Japhetic languages.

Ewald proved himself a strenuous opponent of the experimental methods of Gesenius and entered deeply into the investigation of the nature of language. He carried out the speculation of Hupfield concerning the sounds of letters and applied reason to the elucidation of the structure of the Hebrew language, and therefore the school received the name rational. He is, however, given to philosophizing and attempts to explain the Hebrew from itself, relying on his own powers and looking upon all that has been done as of no account.

Other works in the Bibliotheca Sacra along lexicographi-

cal lines are "Criticisms of Papes' Handwörterbuch der griechischen Sprache and of a Greek-English Lexicon based on the German work of Francis Passow" by Henry George Liddell and Robert Scott, Vol. I. "On the Study of Greek and Roman Literature with reference to the present time - by Charles Siedhof. Vol. XXIII, p. 23.

"Criticism of Zumpt's Latin Grammer," by Siedhof. Vol. IV, p. 413.

Chapter IV

Philosophy

Turning now to the field of philosophy as presented in the Bibliotheca Sacra, the first article of importance is a sketch of German philosophy, by the Reverend Henry B. Smith of West Amesbury, Massachusetts (Vol. II) which was chiefly based on an article which appeared in the Halle Allegemeine Literatur Zeitung, October, 1843. For material concerning the results of the Hegelian system and a general statement of Schellings new scheme, the author referred to an article by Professor Bachmann of Jena, in the Allgemeine Literatur Zeitung of that University for the month of December, 1843. The analysis of Hegel's system was taken from the Conversations Lexicon. The article gives very cursory view of the subject and pays the most attention to the views of Schelling, although Kant, Fichte and Hegel are each considered. In closing the author says that the history of the past fifty years contains the materials out of which the present age is to construct its peculiar system of philosophy.

Professor Bencke of Berlin in the July number of the Biblical Repository reviews Upham's work on the Elements of Mental Philosophy, which had been published at Halle the preceeding year. He compares the mode of the different nations of treating philosophy and says that each nation "develops a peculiar character precisely corresponding to that which is manifested by it in the other departments of life." He considers France, England, Italy and Germany in an endeavor to prove his point.

At the beginning of the article on the "Grammatico-

Historical Interpretation of the Scriptures" by Hahn,¹ Kant's system of Rationalism is discussed in its relation to theology and exegesis. The falling away from the system was ascribed by Hahn to the fact that its followers began to doubt its fundamental maxim "that human reason is the first and last principle of all true religion." The falling off of believers in Rationalism is clearly shown by an article on "The Decline of Rationalism in the Universities."

Other articles which treat of the various German philosophers and their systems are:

Teutonic Metaphysics and Modern Transcendentalism, by C. E. Stowe. B. R. Vol. XXV, p. 64.

A Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century, A Review of Morells work by Turbell.

Tholuck's Theological Encyclopedia and Methodology. B. S. Vol. I, p. 181.

The Parallel between the Philosophical Relations of Early and Modern Christianity by Reverend Edward A. Washburn. B. S. Vol. VIII.

The fact that theology never goes in advance of the philosophy of the time makes philosophy of great importance for the understanding of theology. To learn the results of the age in Christian philosophy, it is necessary to turn to Germany, for in

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1. Biblical Repository. Vol. I, p. 111.

no other country has any work appeared which has had any marked influence on speculative philosophy.

Until Schleiermacher, philosophy was treated as abstract but he belongs to the class of theologians who have begun to construct science in its true basis. He was the first to grasp philosophically the principle which is the corner stone of the Christian system. His work was unfinished but what he did was to fix the fundamental truth in its relation to reason in an age of rationalism on one side and pietism on the other. "While Twisten and Müller purified his truth of its errors and carried it to its completeness yet the Christian philosophy of Germany and the age stands rooted in his central influence."

In the transcendental philosophical movement of Germany Schleiermacher became an important element whose influence was felt not only in Germany but in England and America as well. Not only in philosophy, however, was his influence felt. He took a great interest in political affairs and in the sermons which he preached in September 1806, he attempted from the pulpit to arouse patriotism in the people. He was, in fact, the first great political preacher since the time of Luther.

His interest in the political affairs was not limited to his sermons for he entered into a union with Prussian patriots which without organization worked against French rule. Schleiermacher also took an important part in the founding of Berlin University, in forming the modern Gymnasium and in reforming the "Volkschule", Public school according to Pestalozzi's method.

Schleiermacher's position as a reformer of theology was made firm by the appearance of his "Glaubenslehre". The structure of Schleiermacher's philosophical system is the only one of the modern transcendental systems which overcomes the contradiction of the subjective method of Kant and Fichte and the objective method of Schelling and Hegel.

Pantheistic tendencies are disclosed in some of Schleiermachers works. Enoch Pond, in his article on Pantheism, endeavoring to show the great role which it played in Germany, points out the Pantheism in the systems of German philosophers. Of Schleiermacher, he says that his work on Religion gives a pantheistic system for in it he states that the idea of a personal God is pure mythology, and the belief and desire of personal immortality wholly irreligious and opposed to the aim of religion, the annihilation of one's own personality.

The following articles by Schleiermacher are here published:

On the Discrepancy between the Gabellian and Athnasian Method of representing the Doctrine of the Trinity. B. R. Vol. V. p. 265.

The two articles, "Schleiermacher's Religious Views" XXIX, p. 174 and "Christianity set forth according to its peculiar essence" XXIV, p. 486, B. R. are based on his Glaubenslehre.

In Volume X of the Bibliotheca Sacra, Bretschneider gives his views on Schleiermacher's Theology.

Chapter V

Exegesis

Before turning to the (exegetical) works presented in the Bibliotheca Sacra it might be well to give a brief account of the progress of exegesis.

Up to the last of the eighteenth century exegesis was decidedly pietistic but after this through the influence of the philosophy of Wolff and Kant it became rationalistic. The nineteenth century witnessed a marked progress in the interpretation of the Hebrew Bible.

The leadership in biblical exegesis was maintained by Lutheran theologians in Germany and it was largely due to their influence that independent interpreters appeared in other European countries and in America in the last part of the century. Hegel, Schleiermacher and De Wette made a deep impression upon theological thought and with their followers reached many critical positions to which later workers have returned after a significant reaction.

De Wette recognized the legendary elements in the Pentateuchal narratives, placed the date of the Deuteronomic law in the reign of Josiah and discussed the historiography of the Chronicles.

Among the best, if not the best work of the rationalistic school was the commentary on Isaiah published in 1821 by Eichhorn's pupil Gesenius. Ewald, whose learning, independence and insight fitted him to interpret the prophets and poets of Israel was the most influential of all Old Testament exegetians.

In New Testament exegesis there was the same development, a struggle at the beginning of the eighteenth century between orthodoxy and rationalism. Kant's critical philosophy which destroyed the confidence in reason as the criterion of revelation had a very great influence.

Alshausen, Neandear and Tholuck seemed to be greatly influenced by Schleiermacher who stood midway between the rationalistic and evangelical tendencies. Although the evangelical tone prevailed in their work yet their power was not sufficient to stop the skeptical impulses started by Kant's destructive philosophy.

A large number of works from the hands of the above mentioned men are presented in the Bibliotheca Sacra. Two of Gesenius' writings on Isaiah are published. The first is a simple exposition of Isaiah XVI and XX; the second is a commentary on Isaiah XVII 12-14 and XVIII 1-7. This has been judged to be the only successful effort which has been made to unravel the passages here treated. The excellence of the articles, according to Professor Edwards is due to the accuracy of the historical researches.

Five of Hengstenberg's articles, four of which are taken from his "Christologie" appear. The article on the "Interpretation of Isaiah LII and LIII³" is taken from the first volume

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1. Biblical Repository. Vol. VII, p. 107.
2. Biblical Repository. Vol. VIII, p. 194.
3. Biblical Repository. Vol. II, p. 310.

of the Christologie which was published in 1827. Its object was to exhibit the results of an investigation of the prophecies of the Old Testament which have reference to a future Messiah. The need of such a work was felt on account of the effects of rationalism. The other articles from the Christologie are "Genuineness of Isaiah" Vol. I, p. 700; "On the Nature of Prophecy" Vol. II, p. 138, and "On the Expression, 'He shall be called a Nazarene'" Vol. IV, p. 182.

In Volume XVI of the Biblical Repository, a review of the Christology is given by the Reverend J. Packard of the Theological Seminary in Virginia. The remaining work by Hengstenberg "On the Standing Still of the Sun and the Moon" Joshua X, 12-15, is taken from the "Evangelische Kirchenzeitung" for November 1832, a work conducted by the author.

Tholuck, in a long article on Theological Encyclopedia and Methodology¹ lays great stress on the science of exegesis which he divides into four parts, defining and giving representative works and men for each department. In the third volume of the Biblical Repository, discussing the "Want of agreement among the Interpreters of the New Testament," he criticises the various expositions of Mathew V, 3-5. He explains want of agreement by showing that the interpretations are not absolutely contradictory to each other, but present only a relative diversity so that one

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1. Bibliotheca Sacra, I, p. 178.

by no means excludes the other. Later in an article written for his *Literarischer Anzeiger*, Tholuck characterizes Calvin as an interpreter with reference to a new edition of Calvin's Commentaries on the Pauline Epistle.

Three further commentaries are given by Tholuck; "The Exposition of the Lord's Prayer"¹ taken from his Sermon on the Mount. To this is added a bibliography of various expositions of the Lord's Prayer. Tholuck's article "On John"² is presented according to the editor to disprove the opinion that German theologians are valuable for little else than as repositories of exegetical learning. "The Citations of the Old Testament in the New"³ presents the various interpreters and their manner of interpretation.

Tholuck's influence may be plainly seen in the works of Hermann Olshausen who gave himself almost entirely over to the study and exposition of the New Testament. He sympathizes but little with the methods of Rosenmüller, Paulus and Wegschneider but harmonizes well with Lücke and Tholuck. A critical notice of his commentary "On the Romans" as well as an article on "The Integrity and Authenticity of the Second Epistle of Peter" are published.

The article on the Grammatico-Historical Interpretation of the Scriptures by Hahn is of interest because it develops the manner in which the Scriptures are regarded and treated by the rationalists of Germany. Kant plays a great role here because

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1. Biblical Repository, Vol. V, p. 200. Vol. VI, p.187.
2. Biblical Repository, Vol. VII.
3. Bibliotheca Sacra, Vol. X, p. 568.

he may be referred to as the founder of modern rationalism which claims to be more evangelical than the older system although little difference can really be seen. To the rationalist, the Scriptures are nothing more than any ordinary book. He allows their authority only when they coincide with his own conviction. This rationalism has exercised a great influence on exegesis for it has freed the Scriptures, to some extent, from the holy awe which hindered the giving of new interpretations.

Stuart follows this discussion by "Remarks on Hahn's Definition of Interpretation".¹

^TLittmann now follows with two articles on the same subject, the first "On Simplicity in the Interpretation of the New Testament";² the second on "The Principal Causes of the Forced Interpretation of the New Testament."³

In an account of the life and character of De Wette, we are given a view of conditions at Weimar^r at Jena in the early part of the nineteenth century. De Wette's connection with Herder and Schleiermacher as well as his struggle against Hegel's appointment at Berlin is shown. In his "Introduction to Psalms"⁴ we can see the strange mixture of skepticism and mysticism which De Wette so often exhibits. Although he uses the same method of treatment as do critics of classic authors, yet as a writer "of taste and susceptibility", he stands foremost in the ranks of German theologians."

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1. Biblical Repository, Vol. III, p. 117.
2. Biblical Repository, Vol. I, p. 160.
3. Biblical Repository, Vol. I, p. 464.
4. Biblical Repository, Vol. III, p. 445.

In his introductory remarks to De Wette's Commentary on Romans,¹ Stuart says "No living writer in the province of sacred archaeology, Hebrew and Greek philology, and exegesis can lay claim to more distinction in regard to the extent and accuracy of knowledge acquired by study than De Wette although in particular departments men of greater ability may be found. As a commentator it may be said to De Wette's credit that he rarely introduces anything but the simple views of exegesis and philology in order to establish his views of the meaning of the Scriptures."

There is no other essay on Romans 5 : 12 where simple hermeneutical principles have been so entirely and exclusively carried out as in the one by De Wette.

In a later number of the *Bibliotheca Sacra* a brief account is given of the life and work of Heinrich August Wilhelm Meyer² who was of great importance in effecting a change in theological exegesis. The year 1822 marked the beginning of a new era in the history of the interpretation of New Testament Scriptures. Before this time a great disregard for grammatical details had been evident. But in 1822 Winer of Leipzig, who was the first to devote himself entirely to grammatical details, published the first edition of his grammar of New Testament Diction. Meyer was one of the first to build upon this foundation and in 1832 appeared the first volume of his commentary, embracing

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1. *Bibliotheca Sacra*, Vol. V, p. 263.

2. *Bibliotheca Sacra*, Vol. XXXII, p. 43.

the Gospels of Mathew, Mark and Luke, which has been translated into English and through which the author has done much to promote exegesis as it should be.

Other articles of an exegetical nature or discussing the field of exegesis are:

The Structure of the Gospel according to Mathew, by Dr. C. A. Harless, Professor of Theology, Erlangen, Bavaria. B. S. Vol. I, p. 86.

Explanation of Mathew II, 23, from the Jewish point of view, by Dr. Biesenthal, B. S. Vol. XXXII, p. 161.

Christian Ernest Luthardt's Refutation of False Views as to the design of St. John's Gospel. B. S. Vol. XXX, p. 1.

Interpretation of the Baptismal Formula. H. E. Bindseil, Halle, B. S. Vol. I, p. 703.

Exposition of John II, 4, by W. F. Besser, B. R. Vol. XXVII, p. 374.

Date of the Book of Job, Vaihinger, B. R. Vol. XXVII, p. 173.

Introduction to the Book of Job, by Hoizel, Professor of Theology, Zürich, Switzerland. B. S. Vol. VII, p. 144.

Alleged Anachronism in Acts 5 : 36, in relation to the Sedition of Theudas, B. S. Vol. V, p. 409.

The Present State of Biblical Science. Edwards, B. S. Vol. VII, p. 1.

Erroneous Methods in Biblical Criticism, Edwards, B. S. Vol. VI, p. 185.

Hints respecting Commentaries upon the Scriptures. B. Stuart, B. R. Vol. III, p. 130.

Comparative Value of English and German Biblical Science.

Oiken, B. S. Vol. XI.

Chapter VI

Biblical History

In the department of Church History, the Germans again take the lead. This is partially due to the fact that they are not bound by tradition but are free to change according to discoveries made.

Two articles in the *Bibliotheca Sacra*, one by the Reverend F. A. Rauch on the Ecclesiastical Historiography of Germany,¹ and the other on the progress of Church History as a Science, by Schaff,² trace the progress of Church History from the beginning to the present time. Both treat of the various schools and their representatives. Schaff considers the works of Neander, Domer and Bauer whom he looks upon as leaders of the movement.

The greatest attention is rightly paid to Neander whose works appear frequently in the *Biblical Repository*. "He has admirably described his immortal work, when on his first presentation of it to the public, he declared it to be the grand aim of his life to exhibit the history of the Church as a speaking argument of the divine Power of Christianity, as a school for Christian experiences, a voice of edification, doctrine and warning, sounding through all the centuries for all who are willing to hear."

Neander by his writings has contributed largely to the revival of religious life in Germany and has accomplished in an

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1. *Biblical Repository*, Vol. X, p. 297.
2. *Bibliotheca Sacra*, Vol. VII, p. 54.

historical way what Schleiermacher has brought forth by means of doctrines.

Baur and his schools of logical pantheism directly oppose Neander's method of history and uphold Hegel's philosophy. In the "Life and Character of Neander" by Adams (B.S. Vol. VIII, p. 384) Neander is shown in earnest opposition to Pantheism and here it is said that "to Neander, among the first after Schleiermacher, Germany owes her deliverance from that chilling form of error, Rationalism."

"Neander's Services as a Church Historian"¹ are discussed by Dr. Hagenbach in a treatise which he delivered as an academical address before the University of Berlin, November 4, 1820. At the beginning of the article a long sketch is given of what Neander's predecessor had accomplished followed by a discussion of Neander's own services and worth as a historian. In closing the article, the author says that Neander was preëminently qualified to be a Church Historian on account of his learning, sound and sober criticism and truthfulness added to a real simplicity of soul.

In the criticism of Neander's Church History,² Dr. Sears describes several events which had an influence on Neander's life. The description of the club formed by Varnhagen von Ems, Chamisso, Neuman, Hitzig, Neander and others for the purpose of literary improvement, the Musen Almanach published by them and the lively

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1. Bibliotheca Sacra, Vol. VIII, p. 822.

2. Bibliotheca Sacra, Vol. IV, p. 386.

and enthusiastic correspondence carried on between them - all give a new light on Neander.

The articles here published by Neader are:

Augustine and Pelagius, B. R. Vol. III, p. 66.

Paul and James, B. R. Vol. III, p. 220.

The Christian Church and Christian Life in Connection with the Church as developed among Heathen Christians, B. R. Vol. IV, p. 241.

Paul as the Apostle of the Heathen, B. R. Vol. IV, p. 138.

Torrey's Neander, a review of Torrey's translation of Neander's General History of Christ, Religion and the Church, B. R. Vol. XXVIII, p. 126.

The Relation of the Grecian to Christian Ethics, B. S. Vol. X, p. 476.

As is natural judging from the relative importance of various subjects of German Church History, the greatest amount of consideration is given to Luther and the Reformation. In an article - German Literature in America - which has been mentioned before in a different connection, the debt of gratitude which all modern countries, America in particular, own to Martin Luther, the writer says, "He needs no monument - a eulogy would be too late - the history of three centuries tells what he was: Protestantism is his indestructible monument". All modern movements, all declarations of rights trace their beginning back to the Reformation. "In short Protestantism, the result of the Reformation, is the power which rules the modern world. It is the life blood of

modern history and the present civilization."

Robinson says, "The Reformation in Germany, operating also upon England and there extended to the kindred question of political liberty may be regarded as the great ultimate cause which led to the settlement of the western world."

By means of a translation of the first book of Planck's work, "On the Origin and Commence ment of the Reformation"¹ we are acquainted with the early life of the great reformer as well as with the peculiar circumstances amid which the Reformation arose. The period discussed in this work extends to the year 1555 and embraces the heated discussions among the protestants on many of the doctrines of grace previous to what is called religious peace.

Two articles by Ullman who is one of the best German writers of Special Church History, gives an account of the Reformers before the Reformation.² A study is made of the men who most greatly influenced Luther. In none of Luther's writings can there be found reference to an influence, from abroad upon his mind, which can in any way be compared with that which he attributed to the men of his own country. For this reason a study of their lives is necessary to explain why it was in Germany that the Reformation took place.

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1. Biblical Repository, Vol. IX, p. 333. Vol. X, p. 253.
2. Bibliotheca Sacra, Vol. I, p. 426. Vol. II, p. 201.

The second article is devoted to "The Brethern of Life in Common" and gives an account of the progress and origin of the institution.

The article on "John Reuchlin¹, the Father of Hebrew Learning in the Church" by Merril, gives a characterization of Reuchlin as the forerunner of the Reformation which he so greatly aided by his study of Hebrew.

The two remaining treatises on the Reformation are "The Conservative Reformation and its Theology as represented in the Augsburg Confession and in the History and Literature of the Evangelical Lutheran Church, by Charles P. Krauth (B. S. Vol. XXXII, p. 266), reviewed by Caspar Rene Gregory of Leipzig, Germany, and "Lutheranism and the Reform; their Diversity essential to their Unity", by Professor Merle, B. R. Vol. XXV, p. 30.

Turning now to Luther we find several works which treat of his life; C. E. Stowe is the author of three of them. In one, he writes of the "Childhood and Youth of Martin Luther"² and the Commencement of the Reformation. In the second, he describes the "Last Days and Death of Luther"³ and in the third, under the title "Writings of Martin Luther"⁴ he shows Luther's great influence on Church singing. Luther's Table Talk⁵ is reviewed by Alfred H. Guernsey and Luther's Religious Experiences⁶ in the Cloister of Erfurt are depicted by Sears.

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1. Bibliotheca Sacra, Vol. XV, p. 372.
2. Biblical Repository, Vol. XXVII, p. 594.
3. Biblical Repository, Vol. XXV, p. 195.
4. Biblical Repository, Vol. XXIV, p. 191.
5. Biblical Repository, Vol. XXVIII, p. 553.
6. Bibliotheca Sacra, Vol. V, p. 519.

Other historical works of a biographical nature are:

"The Early Life and Conversion of the Apostle Paul", by Professor Hensen, B. R. Vol. X, p. 142.

"Chrysostom, Archbishop of Constantinople", from Paniel's *Geschichte der Christlichen Beredsamkeit*, B. S. Vol. IV, p. 605.

"Emanuel Geibel", by James B. Angell, B. S. Vol. XII, p. 770.

"The Life of Carsten Niebuhr", the oriental Traveller", by his son B. G. Niebuhr, B. R. Vol. II, p. 592.

"Tischendorf" by Caspar Rene Gregory, B. S. Vol. XXVIII, p. 153.

"Richard Rothe's Ministry in Rome", B. S. Vol. XXX, p. 459.

"Richard Rothe's Years of Authorship", B. S. Vol. XXXI, p. 730.

Ewald, Letters by Professor Archibald Duff, Jr. which gives an account of Ewald's Life and his political attitude. B. S. Vol. XXXIII, p. 194.

"The Eternal Life and Priesthood of Melchisedek", condensed from the German of Auberleben, B. S. Vol. XXXIII, p. 528.

"Demosthenes and Massilon", by Dr. Thoremin, B. S. Vol. VI, p. 1.

Other historical works, which cannot be classified into any of the divisions so far made, are as follows:

"Biblical Chronology". Chronological tables on Biblical history inserted by Winer as an appendix to the third edition of his *Biblisches Realwörterbuch*, B. S. Vol. VI, p. 559.

"Protestant Sisterhoods as they exist in Germany", B. S. Vol. XXVIII.

"Historical Books of the New Testament", by Olshausen. Vol. IX, p. 207, B. R.

The Nature and Moral Influence of Heathenism especially among the Greeks and Romans. Tholuck, B. R. Vol. II, p. 80.

"Königsberg Religious Suit", B. S. Vol. XXII, p. 647.

Chapter VII

Doctrines

Germany has been distinguished not only for her history and systems of divinity and philosophy but also for the number of monographs or works on particular doctrines. Few have attracted more notice than Professor Müller's Work on Sin.¹ A sketch of the Doctrine of Sin is here given and according to Professor Edwards, the whole work is characterized by profound investigation, accurate analysis, comprehensive survey of the whole field, a systematic arrangement of his materials which is wholly German.

Dorner's History of the Doctrine of the Person of Christ² appeared in Germany at a time when the controversy about the fundamental facts and doctrines of Christianity was at its height. Two articles which had appeared in the Tübinger Zeitschrift for the years 1835-1836 formed the basis of the work. The energies of the two conflicting parties, Christianity and Reason were gathering around the Person of Christ as a central point where the matter must be decided.

Two great parties divide the theological public in Germany, "the extreme destructive party, taking as its foundation the pantheistic interpretation of Hegel's system and the attempted critical demolition of the historical basis of Christianity in Strauss' Life of Christ which maintained that the doctrine of the Person of Christ was by historical criticism proved to be mythical

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1. Bibliotheca Sacra, Vol. V, p. 499. Vol. VI, p. 247.

2. Bibliotheca Sacra, Vol. VI, p. 136.

and on philosophical principles shown to involve contradictions." On the other hand were those who asserted "that they could show on speculative grounds the necessity of such a manifestation of the Godhead as that which the church, on other grounds, believed to be consummated in the person of its Redeemer." A third party maintained that all attempts to give a philosophical view of the doctrine were wholly vain and fruitless.

D^omer attempted to show on the one hand that philosophy had been hasty in affirming that there were irreconcilable contradictions. On the other hand from what has already been achieved for the understanding of the doctrine, he would draw the inference that the attempt is not so fruitless as many maintain.

Domer's work established his reputation. "It is perhaps the most finished example in historical theology of the clear and masterly unfolding of the history of a doctrine in its successive stages. One of its chief excellencies is its special criticism upon the later controversies in Germany." The respective influence and positions of the schools of Kant, Fichte, Schelling and Hegel are clearly presented. In a later number of the *Bibliotheca Sacra* (Vol. VII, p. 696) Domer's Views on the Doctrine respecting the Persons of Christ are given.

A review of Feuerbach's *Essence of Christianity* is given in the fourteenth volume of the *Bibliotheca Sacra*. Feuerbach is important for this time for in him we see the natural result of the various attempts at an idealistic solution of the Christian religion that is the attempt to overthrow all religion. Feuerbach proceeds upon a philosophical method and aims to show that a belief in God is impossible, a view which is natural for him to hold

inasmuch as he belonged to the followers of Hegel who were destructive in their tendency.

Other works treating of about the same subjects are:

Works on Life of Christ, B. S. Vol. XXII, p. 177.

More recent works on Life of Christ, B. S. Vol. XXII, p. 200.

Critique on Strauss's Life of Christ, B. S. Vol. II, p. 48.

The Grotian Theory of Atonement, B. S. Vol. IX, p. 259.

Remarks on the Idea of Religion with special reference to psychological questions, by Dr. Karl Lechler, B. S. Vol. IX, p. 374.

On method in the History of Earlier Christian Doctrine, by Besser, Halle, B. S. Vol. XXXII, p. 556.

Rothe on Limitations of Divine Foreknowledge, B. S. Vol. XXXII, p. 137.

Feuerbach's Essence of Christianity, Vol. XIV, p. 731.

German Theory of Worship, B. S. Vol. XIV, p. 784.

Early Greek Fathers on the Immortality of the Soul, by Olshausen, B. R. Vol. X, p. 411.

What has Paul taught respecting the Obedience of Christ, Littman, B. R. Vol. VIII, p. 1.

The Doctrine of Sin and the Saviour or the Conversion of the Sceptic Tholuck, B. R. Vol. VIII, p. 308.

The Godhead of Messiah as taught in the Old Testament, taken from Hengstenberg's Christologie, V. R. Vol. III, p. 652.

Doctrine of the Resurrection of the Dead, from De Witt's Commentary, B. S. Vol. VI, p. 26.

The Trinity, by Twesten, B. S. Vol. III, p. 499 and 760.
Volume IV, p. 25.

I have attempted to show the stress laid on the various phases of German Culture as represented in the Bibliotheca Sacra. This magazine circulating as it did among the educated people of America helped to create an interest in Germany learning. The influence of Germany upon American institutions, to take one specific example, may be seen in the Mercersburg Theology which received its name from the town Mercersburg, Pennsylvania, where between 1835 and 1871, Marshall College and the Theological Seminary of the Reformed Church in the United States were located.

This theology owed "its distinctive doctrines to the genius of the German and Swiss Reformed in America and to the influence of contemporary German philosophy and theology." The purpose of the leaders of the school was "to transfer into the literature of this country the life and power of German thinking generally under its more recent forms, by means of introducing German thought into America and by blending together the best products of German and American minds. The Anglo-German or Mercersburg Theology has been the result and although its system is now past, a great number of its principles have survived and have had a formative influence on the Theology of the present day."¹

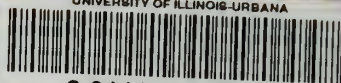
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1. Mercersburg Theology, Historically considered.





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